

A N
A C C O U N T
O F T H E
Rise, Constitution and Management,
O F T H E
S O C I E T Y
I N
S C O T L A N D,
For Propagating
Christian Knowledge.

L O N D O N :

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To V/2-10

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THE PREFACE.

CHARITY is so often demanded, that which is given so often misapplied, and it is frequently so hard to distinguish proper Objects of Charity from such as are not; that many who are willing to bestow some Part of their Substance this way, are yet hindered from doing so, lest what they give should not be duely applied to answer their End. 'Tis hoped the following Account of our Society for propagating Christian Knowledge, will fully remove those Objections; and in the mean time we take leave to say, that

We have certainly the strongest Motives that can be to Works of Charity: We have God's Command; we have Motives from the Objects themselves, that cannot but excite Simpathy and Compassion in such as are not divested of Humanity; we have Encouragements from large Promises of a very ample Return. Our Saviour assures us, that if we give it shall be given unto us, good measure, pressed down, shaken together and running over. The Wise Man advises, the honouring of God with our Substance, that our Barns may be filled with Plenty; and he assures us, there is that scattereth and yet increaseth, and there is that with-holdeth more than is meet, but it tendeth to Poverty. The liberal Soul shall be made fat: He that watereth shall be watered:

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And God reckons, what is given to the Poor, lent to himself, which he will surely repay.

Could the World be once convinced that Deeds of Charity are the most effectual Methods, not only to secure, but to increase their Wealth, enough would certainly be found ready to answer all Demands of that Nature : But the Misery is, that though we profess ourselves Christians, and consequently to give intire Credit to all that God has reveal'd, yet still we act as if all such Promises and Encouragements, were but words of course, and not to be depended upon. With some, it is a plausible Argument against complying with farther reasonable Demands of Charity, that they have already expended much that way : Were the Rewards promised to our Charity stinted and limited, it would then be reasonable that our Charity should also be confined within certain Limits ; but when we are assured that it shall be measured to us again with a fuller Measure than we meet withal, we can be no losers, be the Objects ever so extensive, or the Demands ever so often repeated. The Returns to Charity from a right Principle, and bestowed in a right Way, are not confined to this World : But though Persons and Families have frequently large Returns, even here, yet all that can be got this Way, falls infinitely short of the full Recompence that God bestows hereafter.

He could easily have provided for the necessary Demands of all his Creatures, without making some obliged to others for what they want : But he has thought fit, in his All-wise Providence, to order Matters so, as that some shall have a Dependance upon, and Supplies from others ; and sure those whom he has enabled to give, even though there were no Returns for what they bestow, have least Reason to complain.

Where Charity is extended to a Care and Provision, not only for the Concerns of Time, but Eternity, there certainly it is carried to its greatest height, and may expect

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expect the greatest Returns ; and since we are assured, that they who turn many to Righteousness shall shine as the Stars for ever and ever ; we should be inflamed with intense Love to the Souls of Men, and made solicitous to find out Methods to promote their Eternal Happiness. For it is a melancholy Reflection that any should be born and educated among Christians, and yet live and dye utter Strangers to all the great Advantages that our Holy Religion gives us, beyond others. To obviate this, it is the Design of this Society, that the Wealthy may be stirred up to be also Rich in Good Works ; that the Holy Scriptures, those Fountains of Everlasting Life, may be opened to the Poor, through their Beneficence, that the Spiritually Blind may see, the Lame walk, the Lepers be cleansed, Devils cast out, and that to the Poor the Gospel may be Preached, What Satisfaction can a Man expect greater, than being Instrumental in so good a Work ? The very Return that those who receive these Benefits make, is a great Encouragement. If the Curses of the Poor shall be heard of him that made them, much more will the Prayers and Intercessions of these who are thus Instructed, be accepted of God in behalf of their Benefactors.

The following Account presents the Reader with a sure way of laying out a little Money, so as to answer the main Ends of bestowing Charity : And this is Published for the Satisfaction of those who have already Contributed, that they may see what they have Given is Secured and Laid out in the Best Way possible to answer their Design, and for the Encouragement of others, who may hereafter Contribute towards the carrying on of this so Pious and Useful an Undertaking.

*An Account of the Rise, Constitution and
Management, of the Society in Scotland
for propagating Christian Knowledge.*

THE Design of Erecting a Society in *Scotland* for propagating Christian Knowledge, took its Rise among a few private Gentlemen that did usually meet in *Edinburgh* for Reformation of Manners; and *Anno* 1701, reflecting upon the Ignorance, Atheism, Popery and Impiety, that did so much abound in the Highlands and Isles of *Scotland*, did justly reckon that they flowed, in a great measure, from the want of suitable Means of Instruction,

It's fit to be observed here, that many of those Highlanders, &c. are in an Interest absolutely inconsistent with the Safety of the Government: For they are bred in Principles of Tyranny, depend upon the Pope as Head of the Church, upon a Popish Pretender, bred up in the Arbitrary Maxims of *France*, as their Rightful Sovereign, upon the French Court; as the main Support of their Expectations, and upon the Native Irish as their best Correspondents and Allies; and to keep them in those wretched dependencies, the propagation of true Christian Knowledge, and of the English Tongue, has all along been opposed by the Popish Heads of Clans, and Arbitrary Governments.

Many of these People finding they can live (tho' but meanly) without Labour, love to santer at home, and waste their time in Idleness, whereby

by they are render'd incapable of being employ'd in Husbandry, Fishery, Manufactures, Handicrafts, Navigation, or of bearing Arms by Land or Sea; whereas by being instructed, their aversion to Industry would be removed, and they might be induced to take to some honest Employment for their Subsistence, by which great Advantages would accrue to the Government and Country, vast Tracts of Land in the Highlands, which lye useless, might be cultivated, and the Fisheries in Lakes, Bays and Seas, which are neglected, might be improv'd, and a Nursery of Seamen bred for Ships of Trade and War, and also of Men to serve by Land when Occasion requires it.

Besides, what an advantageous exchange would it be to those poor People, who now live under Christianity, corrupted by Popery, and in the height of Immorality, Poverty and Idleness, the greatest Miseries that can befall Men, to be taught the true Christian Religion, good Morals, and an Industrious Way of Living, by which they may have a competent Maintenance for themselves and Families, a share of the Liberties and Privileges of other Natives, and of the well-grounded Hopes and Expectations of true Christians.

The Gentlemen above-mentioned did at first by themselves, attempt to do somewhat for removing the Causes of this melancholy State of the Highlands; and to this end, engaged in a voluntary Subscription for Money to be employed in erecting Charity Schools.

The first Place pitch'd on for this purpose was in the Paroch of *Abertarf*, in the Shire of *Inverness*, being the Center of a Country where Popery does much abound: But the School-Master met with such Discouragements from the Inhabitants, as obliged him to break up after a Year and a half's Labour.

The

The Gentlemen, having by this Tryal, found themselves not able, in their private Capacity, to carry on so great and publick a Work, applied their Thoughts to find out Methods by which such Funds might be settled, and so many Persons concerned, as might be equal to the Design.

In pursuance of this, they applyed themselves privately to Members of the General Assembly, that the Representatives of this National Church might concur in the Work; and had so much Success, that in 1706 the General Assembly took it under Consideration, and recommended the same to their Commission, who after several Conferences with the above-mentioned Gentlemen, published Proposals for propagating of Christian Knowledge in the Highlands and Isles of *Scotland*, and Foreign Parts of the World. To these Proposals was annexed the Form of an Obligation, to be subscribed by all such as were willing to promote and encourage so good a Work. The Proposals were sent to all the Presbyteries in *Scotland*, and to the Societies in *Edinburgh* and elsewhere, for Reformation of Manners. Her Majesty *Queen Anne* was also pleased, after proper application, to Countenance and Support the Design by Her Royal Authority, signified in a Proclamation, dated at *Kensington* the 18th day of *August*, in the Seventh Year of Her Reign.

As soon as the Gentlemen had got Subscriptions for above a Thousand Pounds Sterling, they address'd Her Majesty to grant Her Letters Patent for erecting the Subscribers into a Society; which was granted in the following Terms.

“ *ANNE*, by the Grace of God, Queen of
 “ *Great Britain, France and Ireland*, Defender
 “ of the Faith : To all good People, to whose
 “ know-

“ knowledge these Presents shall come, Greeting :
“ Forasmuch as We understanding the Charitable
“ Inclinations of many of Our Subjects for raising
“ a Voluntary Contribution towards the farther
“ promoting Christian Knowledge, and the in-
“ crease of Piety and Vertue within *Scotland*,
“ especially in the Highlands, Islands, and remote
“ Corners thereof, where Error, Idolatry, Super-
“ stition and Ignorance, do mostly abound, by
“ reason of the largeness of Paroches and scarcity
“ of Schools, and for propagating the same in
“ Popish and Infidel Parts of the World : And
“ We having by Our Royal Proclamation, dated
“ the 18th day of *August*, 1709, with the Ad-
“ vice of Our Privy Council, Approven of, and
“ Recommended the foresaid Charitable Design,
“ and Declared Our Resolution to grant these
“ Our Letters Patent for Erecting the Subscribers
“ into a Society and Corporation for managing
“ the said Contribution : And now finding that
“ the Sum proposed for Beginning this good
“ Work is already subscribed, and We judging
“ that Our granting these Our Letters Patent for
“ erecting and settling the foresaid Corporation
“ and Society, will be highly conducive for ac-
“ complishing these pious Ends proposed, and that
“ many others will be hereby induced the more
“ cheerfully to extend their Charity to the Use
“ aforesaid : And also We considering that the
“ Subscribers to this Undertaking are diffused in
“ several Countries and remote Places, so that it
“ is not easy for them to nominate and elect the
“ Members which such a Corporation ought to
“ consist of, did by Our foresaid Proclamation
“ judge it convenient, that the first Nomination
“ of the Members of the said Society should be
“ made by the Lord President and other Lords of

“ Our Council and Session in *Scotland*, out of the
“ Subscribers. And now the Subscribers, in com-
“ plyance with Our Judgment signified in the said
“ Proclamation, having requested that the said
“ Nomination should be in manner before and
“ after mentioned ; Therefore, and for the better
“ and more orderly carrying on this good Design,
“ We have willed, allowed, confirmed and esta-
“ blished, like as by these Presents We allow, con-
“ firm and establish the foresaid Power and Right
“ of the first Nomination in the Persons of the
“ said Lord President, and other Lords of Our
“ Council and Session in *Scotland*. And farther,
“ We do make, constitute, appoint and ordain,
“ the Persons to be named out of the Subscribers
“ and Contributors, by the said Lord President
“ and other Lords of Session, (and which Nomi-
“ nation is hereby ordained to be recorded with
“ these Presents in the Registers of our Chancel-
“ lary in *Scotland*) to be an Incorporation, Society
“ and Body Politick, by the Name of *The Society*
“ *in Scotland for propagating Christian Knowledge*,
“ like as We for Ourselves and Our Royal Succes-
“ sors by these Presents, do make, constitute, ap-
“ point, ordain and declare, the Persons to be
“ named by the said Lords of Session and record-
“ ed herewith in manner aforesaid, and their Suc-
“ cessors to be elected in manner after-mention’d,
“ to be a Legal Society and Corporation ; and
“ grant unto them full Power to receive Subscrip-
“ tions, Mortifications, Donations, Legacies,
“ Sums of Money, Lands, Goods and Gear, and
“ therewith to Erect and Maintain Schools, to
“ teach to Read, especially the Holy Scriptures,
“ and other good and pious Books ; as also to
“ teach Writing, Arithmetick, and such like de-
“ grees of Knowledge in the Highlands, Islands
“ and

“ and remote Corners of *Scotland*, and other Parts
 “ above-mentioned, and to use such Means for
 “ Instructing the People in the Christian Reform-
 “ ed Protestant Religion as may be competent ;
 “ And which Society are hereby ordained to have
 “ a General Meeting of the Members thereof
 “ Quarterly at *Edinburgh* in the Town-Hall, the
 “ first *Thursdays* of *January*, *March*, *June* and *No-*
 “ *vember* Yearly, in all time coming at Three of
 “ the Clock in the Afternoon, and oftner when
 “ and where the Society shall think meet ; and
 “ any Nine of the Members of the said Society
 “ who shall convene at the said Time and Place,
 “ are hereby declared to be a Quorum of the said
 “ General Meeting ; but still reserving to the said
 “ Lords of Session, upon application of the said
 “ Society, a Power to alter the Quorum as shall
 “ be found needful : And the Society at their first
 “ General Meeting, are by Plurality of Voices to
 “ elect one of their Number to be President there-
 “ of, as also a Treasurer, a Secretary or Clerk,
 “ one or more, and other Officers and Servants,
 “ as they shall find needful, to continue 'till the
 “ first *Thursday* of *January* next thereafter, or until
 “ others be chosen to succeed them, and upon the
 “ first *Thursday* of *January* Yearly in all time com-
 “ ing, (and in case of any extraordinary emergent
 “ stopping them from meeting that day) at the
 “ next Meeting thereafter, the foresaid General
 “ Meeting is appointed to make a new Election
 “ of Persons to serve in these Offices, or continue
 “ the former, as shall be thought most convenient :
 “ And the President at the time of their Election
 “ is hereby empower'd to administer an Oath *De*
 “ *Fideli Administratione Officii* to the Clerk, and
 “ thereafter the Clerk to administer the like Oath
 “ to the President ; and then the President is to

“ administrate the same Oath, *De Fideli Admini-*
 “ *stratione Officii*, to each of the rest, before they
 “ act in their respective Offices. And farther, We
 “ by these Presents do fully Impower and Autho-
 “ rize the foresaid Society, at any of their Quar-
 “ terly Meetings in time coming, to assume into
 “ their Number and Society such of the Subscri-
 “ bers or Contributors (being Protestants) as they
 “ shall judge fit and qualified for assisting to carry
 “ on this Design. And likewise, the said General
 “ Meeting is hereby Impowered and Ordained at
 “ their first Meeting Yearly, to nominate Fifteen
 “ of their Number to be a Committee, to meet
 “ at *Edinburgh* the first *Thursday* of each Month,
 “ and oftner as need requires, in such Places as
 “ shall be agreed upon by the General Meeting :
 “ And the said Committee, or any Three of
 “ them, at the usual Time and Place of Meeting,
 “ are to prosecute the Orders of the General
 “ Meeting, audit the Treasurer’s Accompts, and
 “ ripen and prepare Overtures and Matters, and
 “ this Committee to continue for One Year ; but
 “ to lay an Account of their whole Transactions
 “ and Management before the General Meetings
 “ Quarterly. And farther, the General Meetings
 “ are hereby Impower’d, as they shall see cause,
 “ to nominate fit Persons in any Places of Our
 “ Dominions, or elsewhere, for receiving Sub-
 “ scriptions, Money, or other Things, contributed
 “ toward the foresaid Design, and to transmit
 “ Accounts thereof to the Committee at *Edin-*
 “ *burgh*, or the General Meeting ; and also, for
 “ laying out such Sums as they shall be intrusted
 “ with, and order’d by the Society to lay out,
 “ and for enquiring concerning the Faithfulness,
 “ Diligence and Success, of the Persons imploy’d
 “ upon the foresaid Fund, and for keeping a Cor-
 “ respondence

“ response with the Committee at *Edinburgh*
“ about these Particulars, and what else concerns
“ the foresaid Society. And farther, the foresaid
“ Society is hereby declared to be able and ca-
“ pable in Law to purchase and enjoy Lands, Te-
“ nements, Rents, Tacks, Liberties, Priviledges
“ and Jurisdictions, in Fee and Perpetuity, not
“ exceeding the Yearly Value of Two Thousand
“ Pounds *Sterling*, and all other moveable Estates,
“ Debts, Sums of Money, Goods and Gear what-
“ soever, and the Rents, Revenues, Annual Rents
“ and Profits of the Capital Stock, to expend,
“ wear out and bestow, for the support and main-
“ tainance of the said pious Design for propaga-
“ ting the Knowledge of Christ, erecting and
“ maintaining Schools, and other pious Uses a-
“ bove-mentioned, as the foresaid Society shall
“ see cause. Like as We by these Presents do de-
“ clare this Society by the Name aforesaid, able
“ and capable by themselves, or their Procura-
“ tors or Attorneys in their Name, to prosecute,
“ pursue and defend in all Courts and Places be-
“ fore whatsoever Judge or Judges competent, all
“ and sundry Actions, Causes, Processes and Pleas
“ of what kind and nature soever the same be,
“ and all and sundry other Matters and Things,
“ to do in as full and ample form and manner as
“ any others Our Subjects of Our Realm of *Great*
“ *Britain*, or any other Society, Corporation or
“ Body Politick, within the said Realm can do in
“ any sort : And Grant and Allow that the fore-
“ said Society shall and may have a Common
“ Seal ; and that it shall be Lawful for them and
“ their Successors to change, break, alter and
“ make new the said Seal at their pleasure : And
“ We Grant unto the foresaid Society at their
“ Quarterly Meetings in all time coming, and at
“ no

“ no other Meetings, full Power to make such
 “ Rules and Ordinances, and to alter the same,
 “ as they shall see most convenient and needful
 “ for the better Government of the said Society,
 “ and Management of the Affairs thereof, and
 “ the more effectual promoting of the foresaid
 “ Design, and to give such Instructions, Directi-
 “ ons, Orders and Encouragements, to these they
 “ imploy, as they shall judge needful and reason-
 “ able ; And We Ordain the same to be observ’d
 “ by all concerned under the Penalties therein
 “ Imposed and Enacted, providing always the
 “ said Rules, Ordinances, Instructions and Dire-
 “ ctions, be agreeable, and no ways contrary to
 “ the Laws and Constitutions of *Scotland* in
 “ Church and State presently in force : And We
 “ judging it of great Import, toward the right
 “ carrying on of this so Christian and Religious
 “ a Work, that such as shall be imployed upon
 “ this Fund, as Teachers in any Capacity, be
 “ Men of Piety, Loyalty, Prudence, Gravity,
 “ competent Knowledge and Literature, and
 “ other Christian and Necessary Qualifications,
 “ suited to their respective Stations, do therefore
 “ peremptorily require and enjoin the several
 “ Presbyteries, within whose Bounds such Per-
 “ sons have for the most part had their ordinary
 “ Residence, and other superiour Judicatories of
 “ the Church of *Scotland*, to make exact Enquiry
 “ into their manner of Life and Conversation,
 “ and strictly to try and examine their other Qua-
 “ lifications above exprest, as the foresaid Laws
 “ and Constitutions of *Scotland* do prescribe, be-
 “ fore they be enter’d to such a Work. And We
 “ will and command that none be Imployed in
 “ these Capacities by this Society, upon the Fund
 “ above-mentioned, but such who being so try’d
 “ and

“ and examined shall be certified and attested to
“ them by the foresaid Church Judicatories. And
“ farther, We grant Power to the said Society,
“ that upon the Death of any of their Number,
“ or of their President, Treasurer, Secretary, or
“ other Officers or Servants, or upon their mal-
“ versing, or not attending in their respective Sta-
“ tions, and their removal upon these or any
“ other just and necessary Accounts, in either of
“ these Cases the General Meeting may chuse
“ others to succeed, and also impose and exact
“ Fines, not exceeding Ten Pounds Sterling for
“ Malversation, besides Damages to the Society
“ and others concerned, and Ten Shillings Ster-
“ ling for each Absence from their Stations, with-
“ out a relevant Excuse, of which the said Socie-
“ ty are to be Judges. And We Ordain and Ap-
“ point that the Books of the said Society be pa-
“ tent and open, that all and every one of the
“ Subscribers, their Heirs and Successors, may
“ have access to see what Sums of Money are
“ received by the Society from time to time, and
“ how the same have been laid out by Vertue of
“ these Presents, or any Authority hereby given,
“ and to understand the Management and Dispo-
“ sition of the Revenues of the said Society, and
“ be satisfied with the same ; and in case of mis-
“ application, any of the said Subscribers, or
“ theirs aforesaid, are hereby allowed and im-
“ powered to pursue and prosecute these guilty
“ of the same, before any Judge or Judges com-
“ petent. It is always hereby provided and de-
“ clared, that it shall not be Lawful to the said
“ Society, or Managers, to diminish the Capital
“ Stock that is or shall be subscribed for, or mor-
“ tified, but only to apply the Rents, Annual
“ Rents, Profits and Emoluments, arising from
“ the

“ the same, without Prejudice to them, to uplift
“ and imploy the Sums to be raised from the Sub-
“ scribers, as shall be found requisite. And We
“ do hereby Will, Command and Require, all
“ Magistrates, Judges and Officers of the Law,
“ within our Dominions, and others our good
“ Subjects in their respective Stations, to give all
“ proper and needful Assistance and Encourage-
“ ment to the said Society, and these Employed
“ and Intrusted by them in all Matters and Causes
“ tending to the Furtherance of this pious De-
“ sign, and that at all Times and upon all Occa-
“ sions when required thereto, as they will be
“ answerable to us. And lastly, We Declare and
“ Ordain, that these Our Letters Patent and
“ Charter, or, any authentick Extract thereof,
“ shall be good, firm, valid and effectual in Law,
“ according to Our Royal Intentions herein ex-
“ prest, to all Intents and Purposes : And Im-
“ power the Lord President of the Session in Scot-
“ land to cause timeous Intimation to be given
“ to the Members of the said Society, to convene
“ the first *Thursday* of *January*, *March*, *June*, or
“ *November*, that shall be *Thirty Days* after the
“ Date hereof, at *Edinburgh* in the said Town-
“ Hall, or where he shall think most convenient
“ in that City, at *Three* of the Clock in the Af-
“ ternoon : And the said Society are hereby Im-
“ power’d to cause publick Notifications to be
“ made of this Charter, and the Power hereby
“ granted, with what they do upon the same
“ from time to time, in such manner as they shall
“ think most conducive to the Furtherance of the
“ said Design. In Testimony whereof We have
“ Ordained Our Seal, appointed by the Treaty
“ of Union to be Kept and Used in place of the
“ Great Seal of *Scotland*, to be hereto appended
“ at

“ at Our Court of St. James's, the Twenty-fifth
 “ Day of May, 1709 Years, and of Our Reign
 “ the Eighth Year. By Warrant Supersigned by
 “ Our Sovereign Lady the Queen, written to the
 “ Great Seal, and Register'd the Ninth Day of
 “ July, 1709, *sic Subscribitur* Ron. Campbell, Dep.
 “ Sealed at Edinburgh the Fourteenth Day of July,
 “ 1709, *sic Subscribitur* Ro. Campbell.

From this Patent the Reader may see the Care that is taken to secure what Money the Society is intrusted with, so as the Ends for which it is given may be fully answered.

In the first place, the Stock is to be preserved intire, and only the Annual Rents, or Interest, imployed : And so careful has the Society been this way, that when any Thing was done for the Society *gratis*, the usual Dues have been taken out of the Annual Rents and added to the Stock, and the Gentlemen who have thus served the Society *gratis*, have had as much added to their Donations as their Dues would have extended to, had they taken as much from the Society as from other Persons. All that is given by any one, tho' the Sum be never so small, is marked down. The Names of the particular Persons who give, and the Sums which they give, are all Register'd in an Alphabetical Order in a large Book kept for that purpose, and is always patent to those who please to look into it.

The Money got is carefully laid out upon good Security ; the Bonds and Evidences for the same are kept in a Chest provided for the Use, under three Locks ; one of the Keys the Treasurer is intrusted with, and the other two are kept by two Members of the Committee. The Treasurer re-

ceives from time to time the Interest, and imployes the same for paying the School-Masters Salaries, buying Books, &c. as directed by the Committee. Besides this Chest, the Treasurer is oblig'd, for the Societies farther Security, to give Bond, and find Sureties; and he and all the Members of the Committee, as well as the Secretaries, serve *gratis*.

The Stock of the Society at present extends to 6000 *l*. Sterling, laid out upon good Security: Besides which there are considerable Sums subscribed for, but not yet paid in.

2dly, That the Benefit of the Schools may be the more extensive, the Masters are restricted to the teaching of Reading, Writing, Arithmetick, the Churches shorter Catechism and Psalmody: By this means the Scholars are not long detained, and the Schools can be more frequently removed than when other parts of Learning are taught.

The Society appoint their School-Masters, according to their Patent, thus:

THE Society (or Committee of the Society) in Scotland, for propagating Christian Knowledge, finding that the General Meetings of the said Society have Resolv'd and Agreed that a Charity-School be set up at ——— for the Benefit of the Highland Country that lyes about that Place; and that ——— have undertaken to furnish sufficient Houses for the said School: And considering that ——— is well recommended as a Person qualified for Teaching such a School, and particularly that the Presbytery of ———, within whose Bounds the said

said ——— has for the most part had his ordinary Residence, have, after exact Inquiry into his manner of Life and Conversation, and after strict Tryal and Examination of his other Qualifications, certified and attested him to be a Man of Piety, Loyalty, Prudence, Gravity, competent Knowledge and Literature, and to be endued with other Christian necessary Qualifications suited to that Station : And the Society (or Committee) having themselves taken sufficient Proof of his Skill in Writing and Arithmetick, and finding themselves sufficiently Impower'd by Her Majesty's Letters Patent (or by the General Meetings of the Society) to the effect under-written : Therefore they, by the Tenour hereof, do Nominate, Commissionate and Appoint the said ——— to be School-Master and Teacher of the Charity-School now forthwith to be set up in ———, or whatever other Place the same may happen to be transported to, within the Bounds of the said Highland Country at the pleasure of the Society, hereby authorizing and requiring him, with all Faithfulness and Diligence, to apply himself to teach all Persons whatsoever who shall attend his School to Read perfectly, especially the Holy Scriptures, and other good and pious Books, as also to teach Writing, Arithmetick, and such like degrees of Knowledge in the foresaid Highland Country of ———, and to Catechize and Instruct them in the Principles of the Christian Reform'd Protestant Religion, and that gratis, without demanding or requiring any Fee, Acknowledgment or Gratuity for his Pains from any Person whatsoever : And they do hereby enjoin and require the said ———, that in executing his said Office, and performing the Duties incumbent to him in his Station as School-Master, he do strictly observe and exactly walk conform to the Rules and Directions already agreed to, and established by the Society, a Copy whereof is herewith deliver'd to him, and such other Rules and Orders

ders as shall hereafter be established and laid down by them from time to time, for the right Managing and Government of their Charity-Schools : And forasmuch as the Society has allowed to the School-Master of the said Place an Yearly Salary of ——— Money for his Maintainance and Encouragement, therefore the General Meeting (or Committee) does hereby require and appoint the Treasurer of the Society for the time being, and his Successors in that Office, to make Payment of the said Sum to the said ——— during his Continuance as School-Master in the said Country, and that Half-Yearly or Quarterly as he shall require the same : And appoints the Sum of ——— Money aforesaid as the first Quarters Payment current from the Term of ——— to the Term of ——— next to come, to be delivered to him with his Commission ; and appoints him before he enter to the Exercise of his said Office, to qualify himself as the Laws and Constitutions of Scotland, in Church and State, do require ; And forthwith thereafter to repair to his Charge, and enter to the Exercise of his Office, and therein continue until this Commission be recalled by the Society in Scotland for propagating Christian Knowledge, or their Committee : By whose Warrant (and by the appointment of their Committee authorized to that effect) their Presents are given, and the Common Seal of the said Society is affixed thereto at ———.

The Rules and Orders for the Charity Schools to be erected by the Society in Scotland for propagating Christian Knowledge, are these :

1. **T**H A T none shall be Imploy'd by the Society to teach those Schools but Persons of Piety, Loyalty, Prudence, Gravity, competent Knowledge and Literature, and who, having been tryed and examined by the Presbytery of the Bounds in which they usually reside, shall be recommended by them to the Society as duly qualified for that Work.

2. The Masters of these Schools are to be careful to train up those that shall be under their Charge, in the Knowledge of God, and the Principles of the Christian Reform'd Religion ; and for that end are to teach them the shorter Catechism of this Church, beginning with such Questions of the Catechism as are most easily understood, and are of greatest Necessity, and from these going on to the rest, and explaining them by the Help of some good Exposition : And that the Principles and Duties of Christianity, contained in the Catechism, may be the better understood, and more easily remembered by the Scholars, the School-Masters are to Catechize them, at least, twice a Week : And it's hoped the Ministers of the several Parishes, where these Schools shall be erected, will give their Assistance for the better Instruction of the Scholars, by Catechising them once a Month.

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3. The Masters of these Schools are to take particular Care of the Manners and Behaviour of their Scholars, and by their own Example, as well as Instructions, recommend to them the several Parts and Duties of a Sober and Religious Conversation ; and they are, by all proper Methods, to discourage and correct the Beginnings of Vice, and particularly Lying, Swearing, Cursing, Profaning the Lord's Day, Stealing, &c. at the same time minding them of such parts of the Holy Scripture and Catechism, where such Things are mentioned as forbidden by God, and the contrary Duties commanded, that so they may the better remember and understand the Use of the Holy Scripture and their Catechisms, and learn to govern their Life by them.

4. The Masters shall pray Morning and Evening in the School, and endeavour to instruct and engage the Scholars to pray in private, at least Morning and Evening, and to beg a Blessing before, and to give God Thanks after Meat.

5. The Masters shall not only frequent the Publick Worship themselves on the Lord's Day, and other Occasions, but shall also take Care that their Scholars do the same ; and that they behave themselves in the Church with due Attention and Reverence : And to oblige them to the greater Attention, they shall, either on the Lord's Day in the Evening, or Monday Morning, call them to an Account of what they remember of the Lecture and Sermons which they have heard ; and when the Schools are at such a distance from the Church, as that the Scholars cannot, in bad Weather, attend the Publick Worship, then the Master shall spend a considerable part of the Lord's Day, both Morning and Afternoon, with his Scholars in Praying.

ing, Singing Psalms, Reading the Holy Scriptures and Catechising, that so that Holy Day may not be prophaned, but may be spent as usefully as can be in such Circumstances.

6. The Masters are constantly to attend their proper Business in the Schools, during the Hours appointed for Teaching, namely, from Seven to Eleven in the Morning, and from One to Five in the Evening, for Eight Months in the Year; *viz.* from the First of *February* to the First of *October*; and for the other Four Months, from Eight or Nine in the Morning to Twelve, and from One to Three or Four in the Evening: And if these Diets be found inconvenient, the School-Master may, with the Advice and Consent of the Minister of the Parish, make such Alterations therein as may be found necessary; and he shall with the first Opportunity acquaint the Society, or their Committee, with these Alterations, and the Reasons of them, that they may give such Directions therein as they shall think fit.

7. The Masters are to teach their Scholars to Read; and for that end, shall teach them the true Spelling of Words, and Distinction of Syllables, with the Points and Stops which is necessary to right Reading, and serve to make them more mindful of what they read: And after they are taught to read, the Masters are to make them read every Day some Portion of the Holy Scriptures, especially such Parts of it as are most suited to their Capacities.

8. That as soon as they can Read competently well, the Master shall teach them to Write a fair legible Hand, and also instruct them in the Elements and most necessary Rules of Arithmetick, that they may be thereby render'd more Useful in
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their several Stations in the World ; but not to teach any Latin.

9. Seeing the School-Masters have Salaries allowed them, that they may be enabled to teach all that come to them *gratis*, they are not to demand any thing of their Scholars : But if Gentlemen, or others that are in plentiful Circumstances, think fit to fend their Children to these Charity-Schools, and do freely offer to pay for their Education, then the Masters are not forbid to accept of what they give.

10. That the School-Masters take the most proper Methods for obliging their Scholars to attend at the Hours appointed for Teaching ; particularly, they are to use their Interest with the Parents of the Children, or others whose Care they are under, that they may not suffer them to be absent at such Hours ; and they are to call over the Names of their Scholars every Morning and Afternoon, to know whether they come constantly at School Hours ; and if any be missing, to mark their Names, with a Note for *Tarde*, and another for *Absent* in Quarterly Bills ; wherein also any gross Faults the Scholars shall be guilty of, are to be mark'd, and laid before the Visitors, in order to their Correction or Expulsion.

11. For the Encouragement of the Scholars that are taught *gratis* in those Schools, the Society designs to give a new Bible to every one of them, as soon as its attested by the Visitors that they can read the Bible perfectly : And the Society farther intend, if their Fund increases, as it's hop'd it will, to give some farther *Præmiums* to such of the Scholars as shall recommend themselves to the Visitors by a more than ordinary Proficiency in Learning, and by a sober and discreet Conversation :

tion : And the Society will give an Allowance to some of the Scholars that are qualified, to encourage them to assist the School-Master, where the Schools are numerous, in teaching the other Scholars, that so, after having spent some Time in Teaching under the Inspection of a School-Master, they may be fitted to teach Schools themselves ; or at least may be usefully employed when they return Home, in instructing their Friends and Neighbours ; and by this means the Knowledge of God, and of the true Religion, may be diffused in the Places to which they belong.

12. It is expected that the School-Masters will, as often as they can, spend some of the Time that they are not obliged to bestow on their Scholars, in Catechising and Instructing the poor People in their Neighbourhood (who are too old to come to School) in the Principles of the Christian Reformed Religion.

13. Because the Members of the Society cannot themselves oversee those Charity-Schools which are to be erected in Places so remote, they are obliged to put them under the Inspection, not only of the Ministers of the several Parishes, but also of the Presbyteries of the Bounds in which they shall happen to be : And they earnestly recommend it to the Presbyteries, that they would by themselves, or some of their own Number appointed for that purpose, visit those Schools once a Quarter, and inquire into the Behaviour both of the Masters and Scholars, and how these Rules and Orders are observed, and try the Proficiency of the Scholars, and examine the above-mentioned Quarterly Bills, and proceed against such

as are found guilty of any gross Faults as they see fit, and acquaint the Society, or their Committee, from time to time, with the State of those Schools, and what farther Regulations they judge may be necessary for them.

14. The Society does not design so to fix those Charity-Schools in the Places where they are now to be erected, as that they may not be removed to other Places, where they may be found more Useful; and as to this matter, they will always be ready to consider such Advices and Recommendations as they shall receive from the several Presbyteries of the Highlands and Isles, for whom these Schools are chiefly designed, and upon any such Representation they will give such Directions as shall be found necessary.

The Number of the Society is fixed to One Hundred, out of the Contributors in *Scotland*: The first Nomination was made by the Lords of Session, and Elections since are made by Balloting at the Quarterly Meeting of the Society. No Person is elected to supply a Vacancy (which is only occasioned by Death) until his Name has been continued upon the Table at least a Quarter of a Year after he was first proposed.

The Committee consists of Fifteen, chosen Yearly out of the Members of the Society: They must meet at least once a Month, and frequently once a Week: They manage the whole Business of the Society; receive their Letters and send Answers; manage all their Correspondence; give Commissions to School-Masters; and do whatever else belongs to the Society,

Society, to whom they are always accountable, and accordingly every Quarter of a Year, they give in their Reports to the Society, who either do approve or censure their Proceedings as they find Cause : The Committee does also in their Quarterly Report, acquaint the Society, with any new Donations, or the Payment of Money formerly Subscribed for : So that unless all these conspire to ruine the Society, and to defeat the Design of its Erection, which is not supposable, it's impossible the Money given can be misapplied.

After this short Account of the Constitution of the Society, and their way of Management, 'tis proper to acquaint the Reader with the most considerable Things they have done since their first Erection.

The first Meeting of the Society was upon the Third of *November*, 1709, when the Lord President of the Session was elected to preside among them, and has been continued ever since, though a new Election be Annually made at the Quarterly Meeting in *January*. After their Officers, such as Treasurer, Secretary, &c. were chosen, and a Committee appointed, the first thing they did was to present an Address of Thanks to the Queen for their Patent : Which Address Her Majesty received very graciously.

They next took under Consideration the Design of their Erection ; and that the same might be managed to the best Advantage, they gave Publick Advertisements, and wrote Letters to the several Presbyteries of *Scotland*, and to the Society for propagating Christian

Knowledge in *England*, that so they might have all possible Assistance from others, and such Information as could be had both of the Way how to order their Schools, and of the Places where to fix them.

The first Proposal which the Society had under Consideration, was in regard that it could not be thought, Popish Parents would willingly send their Children to those Schools where they are to be taught the Bible and the Catechism, which would disappoint one great Design the Subscribers had in view, that therefore little Hospitals should be erected, where the Children of Popish Parents should be taken in and provided for with all Necessaries while at School: But this was found too great and expensive for the Societies small Stock; therefore they fixed upon the Method of sending School-Masters, providing them with Houses for Lodging and Schools, and with such Books as Scholars, unable to purchase for themselves, stand in need of. They generally give their School-Masters Sixteen Pounds Thirteen Shillings and Four Pence Sterling *per Annum*, tho' they have some that are content with smaller Salaries; the Inhabitants in some Places being so fond of these Schools, that they contribute to the Master's Subsistence, and so ease the Society of some part of the Burden.

The first Place where the Society settled one of their Schools was in the Island of *Hirta*, alias *St. Kilda*; an Island at a considerable distance from the Western Coast of *Scotland*, where the Inhabitants were not so much as Reformed from Heathenism. In *April* 1710, they gave a Commission to *Alexander Buchan*,
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to be School-Master in this Island, and he was also ordained by the Presbytery of *Edinburgh* to be Minister there, the Inhabitants having scarce ever heard the Gospel preach'd before he came among them; his Instructions being suited both to his Capacity as a Minister of the Gospel, and a School-Master.

The Society settled Schools also at the following Places; viz. *Snizort* in the Isle of *Skye*, *Glenelg* and *Abertarf*, in the Shire of *Inverness*, *Garloch* in *Ross*, *Larg* and *Kildonan* in *Southerland*, *Diurness* in *Strathnaver*, *Harray* in the Continent of *Orkney*, *Shapinsay* another of those Isles, at *Walls* in *Zetland*, *Tomnabillan* in the Duke of *Gordon's* Country, *Castletoun* in *Brae-marr*, *Tombelly* in *Aberdeen* Shire, and at *Glenarchnae*, *Glenlednoch* and *Rosearne* in *Pearth* Shire: In all 17. The Society is now setting up other Six; viz. at the West end of *Lockarn*, *Strathyre*, *Brae of Balquidder*, *Edinkilly*, &c.

In some of these Places, where the Societies Schools are settled, the Parishes are about Forty or Fifty Miles long, and Ten or Twelve broad; so that it is impossible to have frequent access to their Parish-Church, by which they are deprived of the ordinary Means of Instruction, and from whence, in a great measure, proceed their Ignorance, Immorality and Popery.

The Society at the first settling of any School allows a competent Number of Bibles, New Testaments, Psalm-Books, Catechisms, and many other good and pious Books, and from time to time provide their School-Masters with more, as Occasion requires, and allow them

them to bestow those Books on such as they find proper Objects, and are not otherwise able to provide themselves with such Books as are necessary for their Instruction.

The Society takes all possible Care to provide their Schools with sufficient Masters : They apply to the Universities, and from them get Lists of such Young Men Educated there, as have the Irish Language : They take Care also to imploy none but such as are sufficiently recommended for Piety and good Morals ; and they have Reason to acknowledge with Thankfulness, the Goodness of God in the Success of their Schools, at some of which there are above an Hundred Scholars : Particularly in the School of *Harray* in *Orknay*, there are an Hundred and Eighteen ; and at all their Schools, through the Blessing of God, the Scholars make considerable progress : In some Places their Schools were hardly settled one Year, when the Masters had some so far advanced, that they could distinctly read the Bible, write a tolerable good Hand, repeat the Catechism in the Church, and knew the common Rules of Arithmetick.

The Society, for the greater Safety of their Stock, are at a great deal of Pains to seek out a proper Purchase of Land ; and though they have not yet found any that answers their Design, they still continue their Endeavours.

The Society has many Petitions before them for Erecting of New Schools, which they have all the Inclination in the World to comply with, because they are sufficiently convinced of the great want of them in those Places where they are desir'd : But the smallness of the Society's

Society's Stock hinders them from doing any more at present than what is above narrated.

The Society is careful from time to time to apply to the General Assembly that the Ministers of the Church may by their Authority be determined to use their outmost Diligence for procuring Contributions for so pious and noble a Design, and the Assembly does always readily comply with the Demands of the Society.

They take care also to write to the Justices of Peace in the several Shires of *Scotland*; and such of them as are willing to assist in so good a Work, they nominate for Correspondents, and Impower them to gather in what Contributions they can, and remit them to their Treasurer.

They have also settled some at *London, Bristol, Dublin*, and in *Holland*, as their Correspondents in those Places, that they may lay out themselves as much as possible to further this good Work.

The Society has chosen for their Seal, a Hand, holding out an open Bible, with these Words written upon it, *The Holy Bible*, and this Inscription above it, *Post Tenebras Lux*.

The first Person who gave Money to the Society for carrying on this pious and necessary Design was a Widow Lady of Great Quality, whose Modesty forbids us to Name her here; but the Gift is very considerable, and such as becomes her eminent Rank and Piety. Several others of the Nobility being highly satisfied with the Management of the Society have contributed Generously, many Gentlemen and Ladies have followed their good Examples. The Ministers of the Establish'd Church have been very Liberal according to their Ability. Many of the Citizens
of

of *Edinburgh, Aberdeen, Glasgow, Dumfries*, and others Towns have contributed handsomely, and even Children and Servants have testify'd their good Inclinations to the Work by throwing in their Mites, which have been gratefully receiv'd. Divers Sums are settled for ever upon the Society, the Interest of which is to be Annually paid after the Decease of the Donour; and of late several of our Country-men abroad, and particularly Officers of the Army, with other Friends in *England*, and *Ireland*, have generously sent us Contributions, and all the Names of the Contributors are recorded, and Alphabetically digested in a Book which is patent to every one that pleases.

*The present Members of the Society,
October 1714, are as follows.*

First, the Nobility according to their Precedence, the rest who were first named according to the Order of the Alphabet, and thereafter they are set down in the Order they were assumed, viz. *Sir Hugh Dalrymple*, Lord President of the Session, Preses to the Society, *John Duke of Athole*, *William Marquess of Lothian*, *Charles Earl of Marr*, *David Earl of Buchan*, the Earl of *Haddington*, *James Earl of Findlater*, *David Earl of Glasgow*, *Charles Earl of Hopton*, *Archibald Earl of Isla*, *Alexander Lord Polwart*, *John Allardes*, Provost of *Aberdeen*, *Mr. Robert Alexander*, one of the Principal Clerks

Clerks of Sessions, Mr. *William Brodie*, Advocate, Mr. *John Brown*, Minister at *Aberrore*, Mr. *Thomas Blackwell*, Professor of Divinity at *Aberdeen*, Mr. *Robert Baillie*, Minister at *Inverness*, *William Brown*, of *Dalgourie*, the Lord *Ormistoun*, *John Campbell*, Merchant, and late Bayliff of *Edinburgh*, Mr. *William Carstares*, Principal of the College there, and one of His Majesty's Chaplains, Sir *James Campbell* of *Aberuchle*, Baronet, Mr. *Patrick Cuming*, Minister at *Ormistoun*, Mr. *John Currie*, Minister at *Haddington*, Sir *David Dalrymple* of *Hailes*, Baronet, Mr. *John Dundas*, of *Philpstown*, Advocate, Secretary to the Society, *John Duncan*, Merchant, late Dean of *Guild*, of *Edinburgh*, Doctor *Alexander Dundas*, Physician, the Lord *Minto*, Mr. *James Erskine*, of *Grange*, Lord Justice Clerk, Colonel *John Erskine*, of *Carnock*, Sir *Gilbert Eliot*, of *Stobs*, Baronet, Mr. *John Flint*, Minister at *Edinburgh*, the Lord *Cullen*, *John Gordon*, Provost of *Aberdeen*, Mr. *James Gellie*, Advocate, the Lord *Pencartland*, Mr. *James Heart*, Minister at *Edinburgh*, Mr. *Robert Horseburgh*, Minister at *Salt Preston*, Sir *Patrick Johnston*, late Provost of *Edinburgh*, *Robert Inglis*, Goldsmith, late Conveener there, Lord *Fountainhall*, Mr. *William Law*, Regent in the College there, Lord *Pollock*, Sir *James*, Mc. *Lurg*, of *Vogrie*, Mr. *Francis Montgomery*, of *Giffan*, Mr. *Alexander*, Mr. *Leod*, Advocate, Mr. *John MacLaran*, and Mr. *John Mathieson*, Ministers in *Edinburgh*, Mr. *Neil*, Mr. *Vicar*, Minister at the *West-kirk* there, Lord *Forglen*, Sir *Walter Pringle*, Advocate, Mr. *Robert Pringle*, Advocate, Sub-Secretary to Mr. Secretary *Stanhope*, Sir *Robert Sinclair*, of *Longformacus*, Mr. *John Stirraie*, Principal

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pal of the College of Glasgow, Mr. *Walter Stewart*, Advocate, Mr. *Samuel Semple*, Minister at *Libertoun*, *Nicol Spence*, Agent, for the Church, Mr. *George Turnbull*, Minister at *Tynninghame*, *Alexander Thompson*, of *Port Lethem*, Mr. *William Fetch*, Minister at *Dumfrees*, Sir *Geo. Wisheart*, of *Clifton-hall*, Mr. *William Wisheart*, and Mr. *James Webster*, Ministers in *Edinburgh*, Mr. *Rob. Hepburn*, of *Stonyflat*, Sir *James Justice* of *Easter Creichtoun*, Colonel *William Maxwell*, of *Cardoness*, Mr. *William Mitchell*, Minister at *Edinburgh*, and one of his Majesty's Chaplain, Sir *James Stewart*, of *Goodtrees*, Baronet, *George Watson*, Merchant, the Secretary to the Society, *Colen Campbell*, of *Blythwood*, *Daniel Campbell*, of *Shawfield*, *John Graham*, of *Dongalstoun*, *Hugh Montgomery*, of *Hartfield*, *George Warrender* of *Lochend*, Lord Provost of *Edinburgh*, Sir *Rob. Blackwood*, of *Pittrewe*, the Lord *Poltoun*, Lord *Dunn*, Mr. *William Hamilton*, Professor of Divinity, in the College of *Edinburgh*, Lord *Roystoun*, *Robert Tod*, Merchant, Treasurer to the Town of *Edinburgh*, Mr. *Alexander Abercromby*, of *Tillibody*, *David Spence*, Secretary to the Bank of Scotland, Mr. *Gilbert Burnet*, Advocate, *John Cunningham*, of *Ballandalloch* elder, *Thomas Dundas*, Merchant, late Bayliff in *Edinburgh*, Sir *John Halyburton*, Advocate, Doctor *John Riddle*, Physician, *Robert Eliot*, and *John Knox*, Chirurgeons in *Edinburgh*, Mr. *James Grierson*, Minister there, Colonel *John Blackader*, *Will. Hutchison*, Merchant, Dean of Guild of *Edinburgh*, Mr. *James Baillie*, Writer to his Majesty's Signet, Mr. *William Miller*, Minister at *Edinburgh*, *James Young*, of *Killcantie*, Major *James Aikman*, Mr. *Matthew Reid*, Minister at *North Berwick*.

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Many Pious and Charitably disposed Persons, have been diverted from leaving Money, or making Settlements for the Maintenance of Schools, where they were born or educated, for the want of trusty Administrators to prevent such Misapplications as have been so frequently and justly complain'd of. But by this Society there's a sufficient Remedy provided, so that such Charitable Persons may now safely entrust what they design to settle under the Management of this Society, who will chearfully, and *Gratis*, Undertake the Execution of such Trusts, according to the Will of the Donors, and any who please to give Money, Books, Cloths, Provisions or what they can best spare, may now have an Opportunity to exert their Charity by intrusting it to this Society, which is made up of Persons of Honour, Probity, and Substance, who have already given sufficient Proofs of their faithful and prudent Management, and settled a Correspondence through the Kingdom to inform them how their Affairs are carry'd on; and being incorporated into a perpetual Society by Patent from the Crown, and their Constitution so well adjusted as to exclude all Private and Mercenary Views, it may be with Confidence expected that what's entrusted with them can scarce be misapplied or miscarry.

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